

... THE ...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

CHRISTIANITY without the divinity of Christ is an anomaly. Jesus said to His disciples, "If ye had known Me, ye should have known My Father also. . . . He that hath seen Me hath seen the Father." It is only because Jesus is God that He is able to save our souls and to keep His many precious promises contained in the Bible. In our day many people say nice things about Jesus as a man, and exhort us to try to imitate His earthly life; but what humanity needs is a Divine helper, One who can do for the man what he cannot possibly do for himself, and what no merely human power can accomplish. Jesus is alive for evermore, continually giving ocular demonstration of His power to save His people from their sins.

The combination of Divine power and Divine love found in our Blessed Saviour is what is needed to satisfy that longing for deliverance from the power and the consequences of sin that is in every human heart. That is what makes Jesus to His people a very present help in time of trouble. It is good to bear in mind that He is far more willing to help us than we are to receive His aid, and that He is ever calling us to come unto Him,

accompanying that invitation with the promise that whosoever will come unto Him shall receive the salvation of God.

This promise stands as good for Roman Catholics as for anyone else; but the great majority of them do not know it. They are told to go to the Virgin Mary, to persons who have been dead for centuries, and to so-called "saints," many of whom had no more sense when alive than Catholics who pray to them now.

The Bible declares the right of every man to go to the Saviour for himself direct, and because Jesus is God, He not only hears, but answers, the prayers of everyone who, with a proper disposition, draws near the throne of grace. In Him is all power for every time of need; all sympathy for every hour of sorrow, and all grace for every time of trial. When He was on earth He was tempted on all points like as we are, yet without sin, for the very purpose of becoming touched with a feeling of our infirmities that He might be able to succor them that are tempted. What a glorious boon to the tried and the suffering of all the world is the presence on earth of the Divine grace of the Son of God to whom all power has been given by the Father.

Catholic People Robbed of Christ.

"Behold, they have taken away my Lord, and I know not where they have laid Him," said Mary at the tomb of our Saviour. This sorrowful cry might well be uttered by the great body of the Roman Catholic laity to-day, for their priests have taken away the Saviour from them and given them, instead of the Divine Lord, a god of their own manufacture, in the form of a wafer made of flour and water.

The human heart is unsatisfied without the living God. Most Roman Catholic people are religious in the sense that they wish to please God and to do right. Hence the enormity of the sin that the priests commit against them in thrusting "the church" forward as an agent of salvation—composed as it is, of finite human beings, few of whom know anything of the salvation of Christ—instead of the mighty Son of God, who is able to save to the uttermost all who call upon Him in sincere repentance and real faith. Christ is not in the wafer or on the altar: He sits on the right hand of God, with the power and glory of the Father, able and willing to fulfill to every seeking soul every promise He ever made.

The Gospel of Christ for All.

Services in shops for workingmen at the noon hour are becoming general in all our large cities. As there are multitudes of Roman Catholics in all shops and factories these occasions are probably the only ones when they could see and hear what a simple Gospel service is—reading the Scriptures, singing and a brief address.

Phillips Brooks was once asked to preach an especial sermon to workingmen. He replied: "I like workingmen very much and care for their good, but I have nothing to say distinct or separate to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter, in which their needs and duties are just like those of other people."

At the same time, preachers and evangelists should understand that the great mass of Roman Catholic workmen have no religion; that is, they know nothing of their relation to God. They need Christ.

Soldier Won't Go to Mass.

Considerable stir was recently made, not only in Columbus, O., but in Washington, by the refusal of Sergeant Lynch (a name suggestive of long years of attending Roman Catholic churches) to go to mass. On the day in question the Sergeant took the recruits and soldiers under his command to the church door, and stopped there, saying that he was an American citizen, and that religion could not be forced upon anybody. Sergeant Lynch—in spite of his name—cannot be a very good Catholic, because, when the priest had an interview later in the day with him, he refused to apologize for his conduct, saying that he had fulfilled his duty by taking his men as far as the door. Indeed, a Roman Catholic who defies his priest after refusing to go to mass is far from being the kind of Catholic that priests like to have in their congregations.

It would seem as if Mr. Lynch were a converted Catholic.

Our Holidays Appropriated by Rome.

The national holidays in February, Lincoln's and Washington's Birthdays, have been appropriated by the Roman Catholic Church. In all our large cities the various organizations that constitute the federation of Catholic societies—Knights of Columbus, Ancient Order of Hibernians, etc.—assemble in hotels and restaurants where there are speeches by public men, nominal Protestants who hope to be elected to high office by the Catholic vote, and where there is much eating and drinking, even though it be the season of Lent; all in glorification of the Roman Church and its "saintly" leaders, without a word of reference to Lincoln or Washington or the principles on which the Republic was founded. The incongruity of these "Catholic celebrations" on such days does not at first appear. But even the most careless American cannot suppress the thought that it is a perversion of the purpose for which our civic holidays were established to make them the occasions for increasing the power of the Roman Church in the United States, intervening in American politics in the interests of the Papacy and attacking our sister Republic in France for enacting laws for its preservation that are distasteful to the Pope of Rome, whose treasury will be deprived of a hundred million of dollars by the Act of Separation of Church and State.

Dispensations for American Holidays.

That these Catholic celebrations of our national holidays are instigated by the high priests of Rome, of whom the Jesuits are the leading spirits, can be seen from the dispensations that are granted by archbishops and bishops to the banqueters to eat meat on Fri-

day, even in Lent, when the holiday falls on that day, as Washington's Birthday did this year. Only the prelates can grant these dispensations. All good Catholics are bound under pain of mortal sin, which means the eternal loss of their souls, to fast and abstain during Lent, especially Fridays. But when a committee of the Hibernians waits upon the archbishop and tells him that Vice-President Fairbanks or Senator Beveridge or Secretary Taft will be among the speakers, and that the interests of the Church will be promoted by these eminent Protestants, the dispensation to eat and drink to their hearts' content is readily granted.

It is a profanation of the memory of our great men, the founders and builders of our glorious Republic, that the Papal agents should cast 'the blighting influence of Popery over our country where the same results may be expected that have marked its trail in all lands that have been cursed by its perversion of the facts of history, its making void the Word of God by its commandments and traditions, and blasphemously arrogating to itself the attributes of Almighty God in its claims to infallibility in the person of its head. Can the American people expect clean politics from the Jesuits whose whole history has been of such an evil character that every Catholic country in the world to-day is striving almost to the point of revolution, to emancipate itself from the degrading tyranny that has kept the people in the rear of the march of progress in civil and religious liberty and in material development? If Jesuitism through the Catholic vote should become a dominating factor in American politics another George Washington will be needed to head another American revolution.

Christ's Mission Work.

In the same week last month two priests came to Christ's Mission at different times. The first was accompanied by a business man, a subscriber to THE CONVERTED CATHOLIC for many years, who had given up his position in his native town in Massachusetts to enter upon Christian work and had come to New York for the study of the Bible to be equipped for the work of the Lord in the salvation of souls. When this gentleman—a thorough Yankee in speech and manner—had introduced himself as a subscriber to this Magazine and an ardent admirer of the work it is doing, he said:

"I have brought this priest to you, Pastor O'Connor, to instruct him in the way of the Lord."

"Where did you find him?" he was asked.

"I found him on the boat coming down from Providence, Rhode Island, and seeing he was a priest by his Roman collar, I spoke to him about the salvation of God. He did not seem to understand me at first, but after a time when I told him how I was saved by the power of God in Jesus Christ he became interested, and then I told him that the salvation of God was for all who would believe in the Lord Jesus Christ and turn away from sin and trust in Him."

"That's plain enough," said the priest, "but how can you believe in Christ without the Church?"

"What has the Church to do with the matter?" replied the Yankee; "that is my own affair, not the business of the Church officers, priests, elders or deacons. They

have been sinners like myself, and they could not be saved themselves except by trusting in Christ as the Saviour."

"That is new to me," said the priest, "and I don't know but you are right when we get back to the elementary principles of Christianity."

"If you are in that mind," said the New Englander, "I will take you to see a man who was once like you and who has been blessed in leading many souls to Christ."

And so they came to Christ's Mission, with the most happy results after a two-hours' conference.

On February 16 another priest called at Christ's Mission, recommended by a missionary in Bleecker street, this city, where the priest had "dropped in," as he said, attracted by the singing. He was a fine looking man, 32 years of age, and by his manner and speech gave evidence of refinement and culture.

"Why do you wish to leave the Roman Catholic Church and abandon the priesthood?" he was asked.

"Because I do not believe in the doctrines or practices of Rome," he replied. "Though a young man I was a parish priest, and last year I denounced the practice of obtaining money for the release of souls from purgatory. I also condemned the imposition practiced upon the people by forcing them to contribute money for the Pope's treasury when many of the Cardinals, to my personal knowledge, were leading most ungodly lives."

"My bishop demanded that I should retract these statements and other 'heretical' opinions that I had expressed in the course of my ser-

mons, such as the futility of papal infallibility and the folly of insisting upon the necessity of temporal power.

"Upon my refusal to retract, the bishop said he would suspend me, but I said he need not do that, as I would cast off my vestments and be a free man.

"When taking my leave of the bishop he said in a kind manner, 'I agree with you in a measure, but I dare not express my sentiments as you have done.'

This priest is a scholarly man, learned and eloquent, who, when fully instructed in the evangelical faith, will be a useful worker in the enlightenment and conversion of his brethren. There is no other institution in the United States that could be so helpful and sympathetic to these priests as Christ's Mission. Some persons believe that all priests are such characters of Rev. Jeremiah J. Crowley has depicted in his book where the men that he associated with are ticketed like convicts, but even those men could be converted if they knew what provision Almighty God had made for them by sending His own Son to be the Saviour of all who would come to Him, and with repentance and faith learn to walk in the way of righteousness.

Christ's Mission Services.

This month the Sunday services of Christ's Mission are to be held in the great hall of Masonic Temple, Sixth avenue and Twenty-third street, in the afternoon at 3.30. Programs and full information of the meetings and the speakers will be sent to all who will write to this

office for them. The subjects discussed at these meetings will be of vital interest.

Leaders of thought in the city, ministers and laymen, will give expression to the sentiments of the American people regarding the religious conditions in France and other European countries, and the dangers of the inroads of the Roman Catholic Church in our country. As usual, it is expected that many Catholics will attend these services. No persons are more welcome. All the friends of this work can help to make these meetings successful by coming to them and inviting and bringing others.

The New Building.

All the friends of Christ's Mission who earnestly desire to have a central building for the work established in this city will receive information, giving details of the progress of the work and the amount on hand and the promises received to secure the occupancy of the building. These facts cannot be published here, for if our friends the enemy knew what we were doing they would block our way. We hope to surprise them and gratify our true friends by the announcement of the location of Christ's Mission for future usefulness. There is no other institution in America where the affairs of Rome are discussed in such a lucid manner and with such helpfulness for the benighted Roman Catholics as Christ's Mission. It is worthy of generous support. Its usefulness has grown ever since the day it was established, twenty-eight years ago.

Chaplain McCabe to the Pope.

The following was written by Dr. McCabe for THE CONVERTED CATHOLIC several years ago, and since it was first published in this Magazine has been widely copied—the great Methodist paper of Chicago, the *Northwestern Christian Advocate*, deeming it worthy of reproduction in its magnificent eulogy of Bishop McCabe.

"I wonder if the Pope would receive a little counsel from a Methodist preacher? If so, here it is:

"Be quiet, Pope! The world has slipped by you. The nations that are free from your yoke will never put it on again, and they mean to see that all nations, and kindreds, and tribes and tongues shall have the same liberty they enjoy. 'Peter, put up thy sword.' The Master told you that long ago. You have used that sword more against the friends than against the foes of Christ. The nations built upon the truth of God have grown too mighty for your control. You cannot convince them, for you have no argument, no logic, and no success in nation-building to enforce the sophistry of what you call argument. You cannot compel them, for the military power of the world has passed into Protestant hands. The effort to regain it for Rome has cost you dear. Remember Maximilian and the Empire of Mexico. Austria has had her Sadowa; France has had her Sedan. Buy no more wisdom at such a price. Neither France, nor Spain, nor Portugal, nor Austria, nor Mexico, nor all the South American republics combined, can restore to

your feeble hand the fallen sceptre of the Papacy. The attempt to do that will seal the doom of the Papacy in Rome itself. The causes you have blessed have been cursed, and the causes you have cursed have been blessed. Heaven fails to ratify either your anathemas or benedictions. The stars in their courses fight against you. The breath of life has been breathed into the nations. The pandemonium of Rome must give place to the Kingdom which is not of this world. Be quiet, therefore. Fall into line! Give the people the Bible. Ask the next Council to take back its silly decree of Papal infallibility which every sensible man on earth ridicules. You are nothing but a man, and you know it; and all the fawning flattery of the world cannot make you believe that you are anything more than a poor, ignorant mortal like the rest of us. What is the use of keeping up this comedy any longer? Three hundred years ago when the Armada sailed it was high tragedy. Times have changed, and it is getting to be low comedy now. Three hundred years ago there were only 7,000,000 of English-speaking people; now there are 120,000,000 of them, and as sure as the sun shines in the heavens this race will victoriously preserve civil and religious liberty for themselves and for all mankind. The soul of John Huss is marching on.

In the February CONVERTED CATHOLIC appeared a sketch of Bishop McCabe's life. He was greatly interested in the evangelization of Roman Catholic countries, recognizing their total ignorance of the Gospel and believing those lands to hold promise of far larger missionary results than most so-called "heathen" fields of labor..



Bishop Charles Caldwell McCabe. 1836-1906.

FRENCH CATHOLICISM ACCORDING TO A FRENCH PRIEST.

BY PROFESSOR GEORGE MACLOSKIE, LL.D., PRINCETON UNIVERSITY.

IN the American Catholic Quarterly Review, October, 1906, we have a picture of the French tangle which is deserving of the attention of all sects. It is drawn by the Abbé Hermeline, of Paris, and is intended as a defense. But if ever there was a country which had cleared itself of evangelicalism, and had secured a religious monopoly for the Vatican, that country was France. And here we have in brief the sad outcome, a forecast of what Ireland will become if the result of its struggles mean the dominancy of Rome; also of what our own country may become if we fail to defend our religious liberties.

We give the following as the abstract made for our own use for the Abbé's graphic description:

Starting with the question how far is France a Catholic country, he states that six years ago the church was triumphant there; religious orders were flourishing; never had the country more religious societies, certainly the nuns had never been so numerous; there were free schools with over 15,000 Christian Brothers, besides others over "the boy's schools;" renowned preachers; crowds at the shrines of Lourdes, Montmartre, and La Salette; never before was there such a body of learned men from the universities.

As against this glorious picture he sets off a gloomy scene, exhibiting how worthless ecclesiastical grandeur is if the Gospel Spirit is absent. The churches were nearly empty; many a priest had a "congregation of five or six old cronies on Sundays," and in the great towns hundreds of

thousands were little better than heathen. The cultivated section, and especially the masculine intellect, had for the greater part escaped the influence of the Roman church. Clerical scandals are emphasized as having been reverberated by public opinion, and they intensified the opposition to the Church.

After this we almost fancy it is a Protestant to whom we are listening as the Abbé says:

"If to be baptized in the Roman Church makes one a Catholic, then France is Catholic: the great bulk of its people have been baptized, have been at least once (their first communion) at the eucharist, were married before a priest, and at last come to have the church prayers at burial. But what is the outcome of mere ceremonies? The elected representatives for the Legislature are largely bent on destroying the Church and her sacraments."

In order to explain this he considers the attitude of the French mind towards religion. Be it remembered that Roman Catholic writers charge against Protestantism that it favors scepticism. But in France we have a country that was purged of its Protestantism, and thereupon is become the headquarters of scepticism; no Protestant country has ever approached it as a hotbed of infidelity or as a home of hatred of clericalism; and in fact the English infidelity of some generations back was only an importation from Catholic France.

The Abbé confesses that its religious practices are often mere for-

malities; rites that are performed because they are traditional. Atheists are married in church merely to please the bride; rites, not faith, are sought (the writer of that must be not far from us). He notes vast differences as to the attendance at Mass and at Easter communion. In industrial towns are great masses of people impervious to religion; we think that about one-tenth of the population of such go to church. In some rural districts the case is quite as bad. In all the country around Paris the "practical Catholics are quite the exception"; the others are indifferent or hostile, and "growing more so." "The favorite amusement of a mayor is worrying his priest from the 1st of January until the 31st of December: and in villages the congregation will be eight to ten female worshippers without one man."

But in some places, where nearly all go to mass, they elect anti-religious members for the Legislature, "often from distrust of the political action of the priest."

The causes of this extraordinary state of antipathy against the priests is traced, first to the clergy, in consequence of their education, having kept themselves too much aloof from the people. The influence of old infidelity has also been continued. The Abbé perceives at this point that one may ask why has it continued in France and been cast off in Britain and America. His only explanation is that in England and France the church has not been in power, or not so long as in France. What would His Holiness the Pope think of the argument that the power of the Roman Church is the source of infidelity? To our mind the main differ-

ence is that Britain and America have had more Bibles than France; even our American Roman Catholic friends owe more than they wot to the accessibility of the Bible.

The Abbé proceeds to inform us that anti-clericalism has been fostered in France by apostles of irreligion; and men know that this is the best spring-board to enable them to jump into a seat. The instrument of this anti-clerical propaganda has been the press and the schoolmaster. The great newspapers and also the local journals were "more alert than the children of light." The flame was fanned by the Dreyfus case into a great conflagration, which is still raging and will rage for years. On that ill-chosen ground a great battle was accepted, fought and lost, and the foes of the Roman Church are now storming the citadel.

A great struggle is beginning and many French priests have not the people at their back, but are "captains without troops." Young priests when sent to the parishes are, at first, full of zeal. But after a few months are chilled by the indifference or hostility of the parishioners, and they sit down to a life of isolation and idleness. They have nothing to do, because nobody comes to them, and many shun their approach; then the peasants scoff at them for doing nothing.

No thinking man can read this article without a feeling of sadness towards both the pastors and people of this gloomy system. They have long held together, but surely disintegration is coming, all over the world. The best counsel to France, as to America and Ireland, would be two-fold: (1) to cut off the cable that

connects their bishops with the Vatican, and adding to this, that every bishop who visited Rome should thereby be de facto deprived of his office; (2) to distribute amongst them carloads of Bibles in whatever version they like best. These two measures—one of them merely negative—but very necessary, would, with the Divine blessing, cure the evil. Here we see everywhere the necessity of having no Vaticanism. When the Pope condemned Americanism even Archbishop Ireland promptly disavowed it, and possibly he fancied that a cardinal's hat was at stake. No bishop is free, but all are compelled to obey an old man who is not very wise. Slave bishops signify slave priests, so that many a Protestant is afraid to be a friend to a priest, lest the fact should hurt the priest with his bishop. And I know very well that the laity of the Church of Rome (in Ireland, at least) are not free, for some of them have explained the case to me and some have had the courage to put the facts in print. A bench of magistrates in the west of Ireland recently discharged a case against a priest, after it had been proved that he kicked a man for the offence of offering Christian publications (non-controversial) for sale; these men must have despised themselves as slaves, but they simply did what they were ordered to do. At least some in their places have told me as much. There is no condition of servitude equal to that of spiritual slavery. My own experience is that Roman Catholics would love the Word of God as much as Protestants do, if only they were free to have it and to read it without being banned as if they were heretical in so doing.

Notes From France.

REV. A. H. LAMBERT.

The order of the bishops, issued with the sanction of the Pope, directing their priests to lease the churches for eighteen years, has created much amusement. The hierarchy and the Vatican thirsted for martyrdom, and would never for a moment accept any compromise. The ultramontanes among the bishops were especially reactionary; but now the whole episcopate thinks it better to make an agreement with the Government, however bad it may be for the Roman Church.

* *

The Pope and the bishops have counted on a popular uprising in France—a rebellion, in fact—a kind of clerical Vendée, that would sweep away the hated Republicans, together with the Freemasons. But they reckoned without their host; except for ridiculous demonstrations at about half a dozen places, there was no disturbance of the public peace. The French Catholics evidently do not care what becomes of the priests.

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FRANCE A DIFFICULT FIELD.

In Brother Lambert's latest letter from France, dated February 12, he says: "Conditions here are in a chaotic state. To make you understand the situation here, let me tell you that when we applied for a Roman Catholic Church to establish our Protestant work, the secretary of the Prefecture said to my associate, the Rev. Mr. Lenzi: 'If it is to have Catholic worship, you can have the church; if not, no. We do not give Catholic chapels to Protestants, as the Government does not want to be considered persecutors of any form of religion.'

This settles the question of obtaining a Roman church, as I did not come to France to say mass, etc. God forbid. Moreover by the law lately passed, giving full right to hold meetings of any kind, the cultural associations have been rendered useless except when it is a question of buying property for church purposes.

"As a matter of fact, the great mass of the French people do not care for either the Romish or the Protestant religion. The work here will be slow and difficult. It will be a work of faith and prayer. Therefore, ask the readers of *THE CONVERTED CATHOLIC* to pray for us and to help us all they can.

"Fraternally yours,
A. H. LAMBERT,
"80 Boulevard des Dames, Marseilles."

Final French Propositions.

There is no question but the Jesuits had planned a civil war in France for their defeat by the separation of Church and State. To avoid this the Government has offered to lease the churches to the priests now in possession for a nominal sum or for nothing, as the case may be, and to retain the ownership. This measure was approved almost unanimously by the Chamber of Deputies on February 19. Under it the parish priests only can be parties to the lease, and they must guarantee that the church buildings will be kept in proper condition and all repairs made at their expense. Failure in this respect will be considered by the Government a forfeiture of the lease. The bishops are not recognized by the Government, though a clause in the new measure stipulates that the priests must be as truly Roman as they

have been in the past. A priest who wishes to become independent of Rome can appeal to the people and bear the consequence of his opposition to the Roman authorities. That may seem a hardship at first, but if priests desire freedom they must make sacrifices. "Who would be free, themselves must strike the blow." By this new arrangement foreign priests and members of religious orders are excluded.

It is believed, but not officially announced, that King Edward of England, during his visit to Paris last month, counselled moderation to the French Government in dealing with the church question. He is a man of tact and good judgment, and he perceived that Emperor William of Germany would sustain the Vatican in its opposition to the French law for the double purpose of causing trouble to France and getting the Catholic vote in the Reichstag to support his measures for the colonial extension of his empire.

One thing is certain, the Roman Catholic Church is disestablished in France, and by the law of separation has lost property to the amount of one hundred million dollars. If the French people want Roman Catholic services in their churches, which are now the property of the State, they must pay all the expenses, including the salaries of the priests and bishops, which were heretofore supplied by the Government. The Republic of France has gained a great victory over the Roman Church and the Pope has been deprived of the support of "the eldest daughter of the church." In God's own good time he will have no children, for the people of every country will learn that they can go to heaven without him.

THE AMERICAN PRESS ON ROME IN POLITICS.

THE American press has not been deceived by the hierarchy who have falsely complained of the "spoliation" of the Roman Church by the French Government and "persecution" by men alleged to wish to destroy all religion in France. In all parts of the country the newspapers show not only that they thoroughly understand the situation in France, but that the task set before the Papal agents by Archbishop Ireland in the words: "We must make America Catholic!" is still far from completion. America is not Catholic, and, please God, never will be; France was Catholic, and is ceasing to be so.

Buffalo Express:—"The point of supreme importance in the present crisis is that the Vatican appears to set at naught the wishes of the people as expressed in the various elections which have been held since Waldeck-Rousseau first announced his law of associations."

Tacoma Ledger:—"Modern States are more and more coming to resent religious dictation from outside and all foreign interference in their politics. France is only following the common course."

Terre Haute Tribune:—"They [the French clergy] have fallen behind the times and let the French people get away from them. The new order of things will awaken them and put new life into the old men or raise up new men for the times."

Nashville American:—"The French Government is committing no robbery or confiscation of church property and is making no war on religion. It is simply seeking to put all churches on the same footing."

Atlanta Georgian:—"It is unfortunate that the Bishop [Kelley, of Savannah, Ga.] should stress at this time the advice to his people to obey

the laws of the Church before those of the State and announce that he would unhesitatingly break the laws of Georgia and advise his people to break them if those laws interfered in any way with the duties of the Church."

Des Moines Capital:—"There is no question about the French Government being backed by the country in its position."

Boston Transcript:—"The State as well as the individual has 'a higher law' to which it is bound to conform in times of peril, and if experience has led lawmakers and administrators to suspect the sincere loyalty of any group of citizens, they cannot be blamed for legislating in such a way as to make it easy for the State to curb the power it suspects, on the theory that when suspicion passes discrimination will cease."

New York Evening Post:—"In the present religious struggle in France, the Church has been zealous in courting persecution, and the Cabinet has been equally concerned to refuse it the desired boon."

Detroit Free Press:—"When so distinguished an authority as Archbishop Ireland finds some fault with the French clergy of his own Church for having contributed to the causes which have brought about the present 'spoliation' of the Church in France, there certainly could not be any fault found with laymen who express similar opinions."

Indianapolis News:—"The government has acted with great shrewdness and good sense, and has refrained—as far as it could do so while enforcing the law—from making martyrs."

Knoxville Sentinel:—"Christians everywhere will deplore anything that has the appearance of religious persecution, while all Christians of this country also insist that no government aid or preference shall be given to any religious denomination."

SEPARATION LAW HERE AS IN FRANCE—A CASE THAT ILLUSTRATES.

BY CHAS. EATON, WATERLOO, N. H.

CARDINAL GIBBONS and his sacerdotal and journalistic lackeys are invited to take notice of the lawsuit of Father William Murphy against his superior, Bishop Bonacum, of Lincoln, Nebraska. The Cardinal and his buckers have tried to make the American people believe that the Church and State Separation Law of France is so oppressive and unjust towards the Roman Church that its provisions would not be tolerated in the United States. The Cardinal represented that his Church was not subject to the secular authority in this country; and that if the French law were the same as the separation law in the United States there would be no revolt. But the facts in the Murphy-Bonacum case refute him so far as Nebraska is concerned. The *New York Herald* of January 27, 1907, briefly states the case:

Bishop Bonacum ten years ago excommunicated the Rev. William Murphy, pastor, and sought to eject him from the church. Trustees of the church intervened and had the title to the property vested in them. Father Murphy obtained from the Nebraska Supreme Court an injunction preventing the Bishop from prosecuting the suit until the controversy had been decided by the higher church courts.

Thereupon, the Bishop prepared his complaint for hearing before his church tribunal and the priest defended himself till the contest has now reached the ecclesiastical tribunals at Rome, as stated in the *Herald* of the above date. Thus for ten years the civil courts of Nebraska have shielded the priest and the lay trustees of his church; thus for ten years Bishop

Bonacum has been at the "mercy" of the secular authority to use the expression by which Cardinal Gibbons describes the position of the bishops in France.

The State Court of Nebraska will not try, or attempt to try, any question of Papal religion or any mere ecclesiastical dispute between Father Murphy and his Bishop. Such controversies, unless they infringe the rights of society and menace the good morals of the State, must be determined by church authority and not the civil courts. But the civil courts of each State have, as respects all churches, exclusive jurisdiction over the title, possession and enjoyment of property whenever appealed to, whether the property be owned by bishop or layman. Bishop Bonacum can never evict Father Murphy from the church except by "due process of law," if the priest has the courage to resist. "Due process of law" means the law of the State and not that of the church. It is the supreme shield imbedded in the English Magna Charta, reimbedded in our Federal Constitution and incorporated in the Constitution of every State in the Union. In a church-property case before our Federal Supreme Court, recorded in the 13th Wallace report, that tribunal said: "The structure of our government has, for the preservation of civil liberty, rescued the temporal institutions from religious interference." In the same case the court, adopting the language of a South Carolina case, held: "When a civil right depends upon an ecclesiastical matter, it is the civil court

and not the ecclesiastical which is to decide. But the civil tribunal tries the civil right and no more." Thus it will be seen that Cardinal Gibbons—as also many another priest of high rank—was making a bold and shameful attempt to deceive the American people in his contention that the French law was utterly unlike our American State laws: if not, he and his imitators showed that they did not know what they were talking about.

The section in *Magna Charta*, which has been hallowed as man's defense and refuge in time of trouble for 692 years, reads: "No freeman shall be taken or imprisoned or disseised or outlawed or banished or any ways destroyed, nor will we pass upon him, nor will we send upon him, unless by the lawful judgment of his peers or by the law of the land." The Pagan Romans had a similar law as is evidenced by Paul in his appeal (Act 26: 25) to the centurion not to scourge him, and as evidenced by Festus in his report to King Agrippa of Paul's imprisonment (Acts 25: 14, 16). Pope Innocent III cursed the English charter and hurled threats of excommunication against everyone who dared to maintain its provisions. Pius X's curse of the Church Separation Law of France is very similar and deserves the same contempt that was flung by loyal Englishmen at Innocent's bull.

The deadly weight which unity of mind and uniformity of action would be to human progress is strikingly set before us in reverting to *Magna Charta*. What would have been the fate of this pillar of justice, this arsenal of weapons for man's defense, if there had been unity of mind with Innocent in reprobating the instrument? Desperately Leo XIII urged

in his encyclical on "The Duties of Christians as Citizens" the crying need of "perfect harmony of opinion," "perfect union of minds;" and Pius X echoes this appeal with equal emphasis in his instructions to the French respecting the Separation Law.

The public meetings held in the United States by the Roman hierarchy are for the purpose of securing this deadly unity of mind in Catholics in this country in respect to the Pope's intrusive domination of France. It will be a sorry task for any friend of human progress to name half a dozen leading problems in the affairs of nations since the Council of Trent in which the Roman Pontiff's interference would not have thwarted justice and scandalized humanity had unity of mind or uniformity of action sustained him.

The "kickers" have borne the banners of truth and justice and freedom in the march of humanity.

The Yoke of Rome.

Letters in Latin came to Christ's Mission last month from two priests, who, though some time in this country, had not learned our language sufficiently to express themselves in English. One of them had previously called at the Mission with flaming zeal to destroy the Roman Catholic Church. He was a young man, skilled in many branches of learning, except the English tongue, and he was told that to destroy Rome effectually he must study day and night to learn our language, as Mr. Giardina had done, and then there would be a bright future for him.

The other priest was a vicar general in his diocese, and if he had continued faithful to Rome would have

been made a bishop. He had obtained a position in a foreign newspaper in this city, but his heart was burning within him to enter upon Protestant religious work, where he could enlighten his people—the Hungarians and Slavs—and deliver them from the yoke of Rome. He was encouraged to persevere in his purpose and to learn English as rapidly as possible.

"The yoke of Rome" has become a favorite expression among the priests and intelligent people since the Caldwell sisters—the Baroness von Zedwitz and the Marquise des Monstiers-Merinville—made it famous by their renunciation of Roman Catholicism. Those noble ladies are now in Europe, but they will return to America in the near future, when the Baroness von Zedwitz will supplement her book, "The Double Doctrine of the Church of Rome," by another publication. Every converted Catholic ardently desires "to make war on Rome," for they have been deceived and outraged by that false religion.

PRUDENCE AND DISCRETION.

The priests who have recently come to Christ's Mission and have been helped to a better life are all doing well. In the case of foreign priests who do not know English the first book placed in their hands is a marked New Testament, with the injunction to learn one of the marked passages daily. In that way they acquire a vocabulary of our language and at the same time learn the way of salvation from the Word of God. Only in a few cases can the names of those priests be made public. In January one of those gentlemen took the examinations before the Board of Education in this city for the position

of teacher. As he was a university graduate it was not necessary that he should declare that he had been a priest. If he had done so some Catholic member of the board would have blackballed him. Prudence is necessary in this work.

For the Italians.

[New York *Christian Advocate*, January 24, 1907.]

The Rev. Joseph Vital, pastor of one of our Italian congregations in this city, has provided Italian Methodism with a convenient little service book. It includes selected psalms and hymns, the ten commandments and the common order of public worship, as adopted by the Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Among the hymns are: "Come Thou Almighty King," and "The Glory Song." Brother Vital has also translated one of the devotional works of the late Frances Ridley Havergal, adding a number of essays, and dialogues especially adapted to the needs of those Italians who are thinking and feeling their way out of the maze of Romanism. The title of the book is "Stelle Mattuline." Price 40 cents.

Still another pamphlet from the diligent hand of Brother Vital is a manual upon the teaching of the twelve apostles—the Greek text and an Italian translation of this interesting document, which is believed to have been written in the second or near the end of the first Christian century. Appended is an English translation by the same writer. The price of the volume is twenty-five cents. Its value lies in the light which this ancient writing shows upon the organization of the earliest Christian churches. All of these books may be had of Brother Vital at 59 North Broadway, Yonkers, N. Y.

Mr. Vital was formerly a priest in Italy.

PHILIPPINE "CALENDARIO CATOLICO."

¿Hasta cuándo continuará?



La condición de algunos Filipinos.

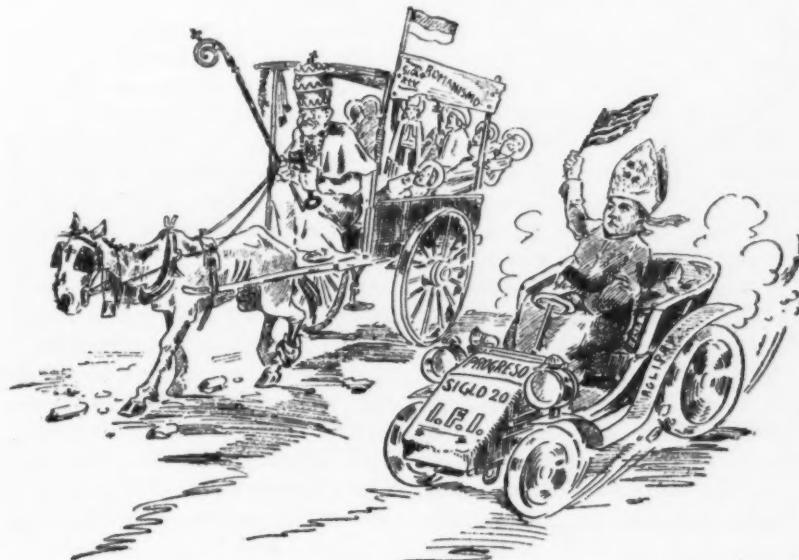


Dar paso! hombre! quiero adelantar.

AS IN FRANCE, SO IN THE PHILIPPINES.



¿Qué pasa en Francia?



{Adios amigo! Hasta otra vista.

THE INDEPENDENT CHURCH WORK IN THE PHILIPPINES.

IN last month's *CONVERTED CATHOLIC* there appeared two paragraphs from Secretary Taft's annual report on the Philippines, in which he said that a unanimous judgment had been given by the Supreme Court of the Islands that the title to the churches and conventos "occupied by the Roman Catholic Church before the change of sovereignty vested in that Church, and, of course, was not divested by the Treaty of Paris."

As to the "unanimous judgment," a copy of an opinion written by Judge A. C. Carson lies before us, in which he states "the reasons which forbid my acceptance of the majority opinion in its entirety."

A well-informed correspondent at Manilla, who sends us this opinion, says with regard to the case: "Aglipay's contention is that the United States Government is the owner of the church property in question, which was brought over to the Independent Church by Padre Vicente Ramirez, then a Roman Catholic priest, and conditions are exactly like those in France." This last clause may perhaps help to throw some light on the big demonstrations nominally directed against the French Government that have been organized by the Roman priests and prelates in many American cities during the last few weeks. It is quite possible that their real object has been more to intimidate Washington than to produce any effect on Paris—that they have been directed at American politicians rather than Frenchmen, because the case to which Secretary Taft refers is to be brought before the Supreme Court of the United States.

In this connection the fact is worthy of note that the Filipino members of the Supreme Court of the Philippine Islands are Roman Catholics, and that Archbishop Aglipay and the Filipino-Independent Church is struggling nobly and bravely to bring his people out of Rome, and thus make them as good Protestants as any in the world. However, the case is coming before the Supreme Court in Washington, where, of course, it will be decided in accordance not only with truth and righteousness, but with the fundamental principles upon which our Republic is founded.

Our correspondent says that in December, 1906, the Filipino Independent Church had:

One Archbishop.

Eighteen Bishops.

Two hundred and eight-five ordained priests.

Two millions of "adherents."

The opposition to the Roman Church is popular, and affects four-fifths of the male population, though for personal, family, business, or political reasons, many of the most vehement opponents are silent in public, and in some cases attend church functions or services. Among the encouraging features of the Independent Church are the open endorsement and acceptance of the Bible as the rule of faith, as well as the recommendation to all their people to read it by the church leaders. These people are, therefore, Bible Catholics, with whom, on main essentials, the converts of the evangelical churches are at one. While these, however, are under the protection of the Protestant organizations, the Filipino Independent Church members-

have to stand out against Rome alone. All honor to these brave people! The watchword, "A free church in a free state," has been given forth, and "the public school is attended without any parochial school treachery." He also says: "I state without fear of contradiction that during the past fifty years the entire Romish priesthood in the Philippines has devoted its whole time to the getting of money, power and real estate, and interfering with politics and people."

Our correspondent thus refers to the question of the lands of the friars in the Philippines: "For the sake of clearing up any possible doubt let me say the 'friars' lands' refers to lands acquired by fair or foul means, by religious corporations commonly known as friars. The United States bought the more or less worthless outlying lands for \$7,500,000, but those shrewd ecclesiastical thieves reserved the Malayan, Hacienda and Passay estate and others that are suburbs of Manila. Secretary Taft said they 'were of little value' in his report. Apart from this, there are hundreds of parcels, from small patches 'skinned' out of a dying dupe to nine square miles of cultivated fertile land, as at Dinalupajan, in Bataan Province. That tract was wrested from some 16,000 people, who had occupied and cultivated it for generations; the cunning pious blackguards, however—with the aid of the American authorities—decided that these lands were like 'glebe' lands in England. One result of the transaction was that some of the people went off and joined the outlaws."

The Filipino Independent Church issued a sheet almanac, "Calendario Católico Universal, 1907," at the be-

ginning of this year, which bore several clever illustrations, which we reproduce. Truly the Catholics are independent of Rome when they gloat over such cartoons. There is hope for the Filipinos when they effectually cast off the yoke of Rome. Our American Government should not lend itself to the schemes of the hierarchy to maintain the power of the Pope in those islands. Fair play and a square deal for the Filipinos in all matters of religion. Let our rulers keep their hands off and permit the Filipinos to worship God according to the dictates of conscience even if they kick the Papal tiara into Manila Bay.

If the leaders of the Republican party endorse the policy of the Administration toward the Philippines, they will find that the favoritism shown the Roman Catholic authorities in the Philippines will be one of the factors in the refusal of the American people to endorse them.

If Japan should purchase the Philippine Islands from us, would there not be more religious toleration under the rule of the Mikado, and a curtailment of the power that the Roman Church has always abused, than there is under the present Roman Catholic Governor-General and the Administration in Washington that dictates his policy?

There is full religious liberty in Japan to-day. Unfortunately that cannot now be said of the Philippines, where, by favor of our Government, Rome rules supreme.

PRELATES AND PRIESTS A BAD LOT.

Enclosed in the letter from our correspondent was a copy of *The Manila American*, November 4, 1906, which contained a three-column article show-

ing that a priest named Fowler, who figures in Father Crowley's book on page 80, and is referred to again in Chapter IV, and whom Father Harty, of St. Louis, made his secretary when he was appointed Archbishop of Manila, and whom Harty induced the Pope to make a domestic prelate—this Monsignor Fowler, whom Father Crowley stigmatized, according to this Manila paper, continued his evil practices even "within the precincts of the palace of the archbishop."

All Americans will remember the character of the friars as described in Senate Document 190 extracts from which were published in this Magazine some years ago; and everyone will also recollect what President Roosevelt said in his letter to Mrs. Storer, dated May 18, 1906, and published in this Magazine last January:

"You must remember that there are many people who feel about their religion just as you feel about yours. They can no more understand your turning Catholic than you can understand Catholics turning Protestant. Some of the best people I have ever met were Protestants who had originally been Catholics. The worst thing that could happen, both for them and the Catholic Church, would be for the Catholic Church to champion the iniquities that have undoubtedly been committed, not only by lay but by clerical would-be leaders in the Philippines and elsewhere. One incident, which I actually cannot put on paper, came to my personal knowledge in connection with a high Catholic ecclesiastic in Cuba, which was of a character so revolting and bestial that it made me feel that the whole hierarchy in the island needed drastic renovation."

The Independent Poles.

The death of Bishop Kozlowsky, of the Polish Independent Catholic Church, in Chicago, in January, has not resulted in the impairment of the usefulness of the work that he established in that city a dozen years ago, as the Roman Catholic hierarchy predicted would be the case. There are several congregations of Independent Poles in Chicago, and more than a score in other cities. A bright young man has charge of the work in Jersey City, and he reports that there was a great demonstration by the Poles in Chicago at the funeral of Bishop Kozlowsky, and that even the Roman Catholics showed much respect for his memory.

Bishop Hodur, of Scranton, the leader of the Independent Poles in the Eastern States, reports progress in the away-from-Rome movement in Pennsylvania and the New England States. The following despatch appeared in the New York Sun, February 20, 1907:

Bridgeport, Conn., Feb. 19.—About 2,000 members of St. Michael's Polish Roman Catholic Church have withdrawn from it and have formed an independent church in defiance of Bishop Tierney, who refused to restore their former pastor, the Rev. Father Wiersinski, now stationed at Buffalo.

When Father Wiersinski was transferred to Buffalo last December, his departure from the city was the occasion of a riot, and efforts were made to detain him by physical force, while his successor, the Rev. Felix Haman, was ejected from the parochial residence.

An appeal was made to Mgr. Falconio, the Papal delegate at Washington, to restore their former pastor, but he referred the malcontents to Bishop Tierney, of this diocese. Bishop Hodur, of Scranton, Pa., who

claims to be at the head of twenty-eight independent Catholic churches, organized the new parish last evening.

It is a good sign when the liberty-loving Poles break away from the tyranny of Rome. American Christians should not be backward in sympathizing with those heroic souls. Bishop Hodur is greatly respected in Scranton.

St. Patrick and His Work.

In spite of the fact that the Roman Catholic Church has made a saint of the Apostle of Ireland, there is hardly a fundamental doctrine taught by it that he would not repudiate if he were on earth to-day. The Rev. Joseph Sanderson, D.D., LL.D., in his learned volume, "The Story of St. Patrick," gives this excellent résumé of his life and work:

Among missionary heroes the career of St. Patrick stands pre-eminent. As a slave, as a prince of preachers, as a missionary, who by divine help overcame the fierce idolatry of a whole nation, and by his unselfish love captured their hearts, and has held the hearts of their descendants for fourteen hundred years, he occupies a place in the front rank of the heroes of the cross. No Christian life excels that of Patrick in fascination. He was a simple, mighty, evangelical preacher, and one of the greatest trophies ever won by the Saviour.

Since the days of Paul no greater missionary has ever lived. The grand motive power of life was love of souls, and like another Paul or Peter he preached the gospel with the Holy Ghost sent down from heaven. The prodigious effects produced on the minds and hearts of men was a clear indication that God was with him. Kings' daughters were among the honorable women

who yielded to the truth as spoken by his lips. Leaders of hostile clans, whose trade was war, beat their swords into plowshares, and their spears into pruning-hooks, and onward Patrick went in his good work, from county to county and from province to province, till in a few years he had carried the tidings of salvation from Howth Head to the dreary wilds of Kerry.

From that time forward, during several centuries, there was no country more distinguished than Ireland by the possession of Scripture truth. She had a pure Gospel, a free Bible, and unclouded day of grace, a rent veil unto the holiest of all, a religion that will run on parallel, in all eternity, with the benign results of the redemption of Christ. Colleges were founded, congregations were organized, a bishop, as he was then called, had charge of each congregation, and, according to Archbishop Usher, Patrick organized, during his life, 365 churches and placed over them 365 bishops who were simply pastors.

Ireland was in those years at the head of the nations of Europe in respect of Godliness. Her civilization was the most advanced, her learning the most extended and refined, her Christianity was of the least corrupted type that then prevailed in the world, and the Irish divines were the only ones, so far as known to history, who refused to dishonor their reason by refusing to lay it prostrate at the feet of any human authority.

When the Roman religion entered Ireland, long after Patrick's day, it proved the source of misery, contention and destruction that has characterized the history of all Catholic countries down to our day.

The Irish people will be blessed when they cast off the yoke of Rome. They should read Dr. Sanderson's book.

Rome's Moral Teaching.

One of the New York evening papers, *The Globe*, recently opened its columns to the discussion of religious questions now prominent in the eye of the public; such, for example, as the attitude (very astonishing to many people) taken up by the millions of French Catholics in supporting their Government against the insolent and unwarrantable invasion of the national legislative independence by an alien priest commanding the French clergy to defy the will of the nation as expressed in the law of the land.

Among others who wrote upon points of Roman Catholic doctrine and practice was the Rev. G. E. Strobridge, D.D., pastor of the Washington Square Methodist Episcopal Church, in this city, and to one of his letters a Mr. Farrell—said to be a Roman Catholic lawyer—replied by a general denial and a demand for proof of an assertion to the effect that the Roman Church had a code of morals that permitted the vilest sins. To this Dr. Strobridge replied in the following trenchant letters:

Sir—Under the caption “Religion in France,” in a recent issue of the *Globe* Mr. Farrell challenges me to furnish proofs of the charge that the Roman Catholic Church makes use of a code that permits and approves the vilest sins. That's right; Mr. F. is entitled to the proofs, and here they are.

Departing from the plain precepts of the Bible, the Romish Church recognizes no standard of ethics except that of her own construction. Her teachers advertise the Church as a mild, friendly, indulgent mother. Too great severity is not to be applied to the clergy, for there cannot be too many

priests. If the intention be good, the act is good, even if it be falsehood, murder, etc. One may swear he did not do a thing, if to himself he says he did not do it ten years ago. A priest may lie as a man and yet speak the truth as the vicar of God. Falsehood and trickery between man and man may be practiced; cheating and stealing among tradesmen and servants are venial sins. In moral matters a man is not to be guided by a sincere love of the truth.

A priest may advise murder and still continue his office.

It is easy to imagine the damaging effect of these counsels upon the character of the priests. A candidate tells us that the course in moral theology had better be called immoral; that in this branch were some of the most scandalous things he ever heard. A professor in one of their theological schools states that the longer a boy is in the seminary the more careless he grows about his soul's life; that once a man was ordained a priest hardly one cared a snap about the spiritual life, and more than once had young priests come to him and cursed the day that they took orders.

GEO. E. STROBRIDGE.

Mr. Farrell's rejoinder being of a similar character to his former communication, Dr. Strobridge addressed the following letter to the *Globe*, of which, however, the paper only printed the first two paragraphs:

Sir—If Mr. Farrell will consult Antonio Escobar, “Moral Theology,” Vol. III, Ex. III, N. 48; Peter Dens, “Moral and Dogmatic Theology” (extensively adopted as a text-book in Roman Catholic colleges), Vol. IV., N. 242, p. 307; and Antony Diana, “Moral Resolutions,” Vol. III, Tract 15, 17, he will find authority for those statements made by me to which he enters objections.

These citations might have been

produced before, only that I thought it was unnecessary. From the pretentious, not to say portentous, tone of Mr. F.'s challenge, I was constrained to conclude that he was well informed—was read up in the literature of his own church. If now he wishes to go into this subject yet more thoroughly, he will find it instructive to study these writers, viz., Cellot, Filiutius, Gonzales, Gury, Lessius, Liguori, Molina, Navarrus, Reginaldus, and Sanchez. He will find in these books all that I have said, and besides much that is far worse than anything that I gave out.

If it be said that these are old works, it only goes to show how long this poison has rankled in the vitals of the Church, and how saturated with corruption her true inwardness is. But they are not all old. We have an edition of Dens as late as 1832, and Gury's book was first published in 1868. It was introduced as a text-book into many ecclesiastical seminaries, and yet it is so vile that it has been described as teaching disobedience to government and disseminating principles incompatible with civilization.

Would it not be well for the intelligent laymen of the Roman Catholic Church to exercise a little independence of thought and research, and no longer take their beliefs from their priests by a faith of such a sort that its other name is credulity? Would it not be well for them to investigate, to read these books for themselves? It might then come to pass that instead of exhausting the vocabulary of vituperation upon those who differ from them, they would themselves initiate in their Church those much-needed reforms which, we may be sure, the clergy will never introduce.

GEO. E. STROBRIDGE.

In the *Globe* of February 14, Dr. Strobridge again throws light on the perversion of the truth and the real character of the Roman

Catholic Church in the following communication:

Sir—Martin Luther has been described in many opprobrious terms by his papal enemies, but it was reserved for J. McCormick, a Roman Catholic of the twentieth century, to charge him with 'murderous atrocities.' Ah, well, the gracious words of the Master are still in the air (Matt. v., 11). And it is safe to claim that Luther will live and continue to grow in the approving judgment of all except the ignorant, the intolerant, and the truculent.

The Roman Catholic Church was an expert in 'murderous atrocities' 800 years before Luther was born. Then the unhappy Jews were her victims; 250 years before Luther she slaughtered the Albigenses. The Inquisition was established in Spain fifty years before Protestantism got its name.

Mr. McC. claims that Roman Catholic Europe and not Protestant England made this country free. (This is a good place to smile.) In settling this western world Roman Catholic Spain had 100 years the start of Protestant England. But it is well for us of the United States that Spain turned to South America and England came to North America. The religion that England brought with her explains the reason why the United States is still far in advance of South America. Why is the per cent. of illiteracy in South America higher than in the United States? Only one reason: the Roman Catholic Church. Within recent years the republics of South America have detected the secret of their backwardness, and are shaking themselves free from the intolerable incubus.

If our fair land, with the page of history open before her, shall throw herself into the arms of Romanism, she will deserve richly the degradation that will certainly overwhelm her. GEORGE E. STROBRIDGE.

"New York, Feb. 13."

GERALDINE DE LISLE; OR TRIED AND TRUE.

CHAPTER X.

A TIMELY WARNING.

It was a gloomy evening in February. Heavy showers of sleet had fallen during the day, and a wintry wind moaned and whistled dismally through the leafless boughs. In contrast to the fury of the elements without were the peace and contentment which reigned in the parsonage of M——. A bright fire blazed on the hearth, and a pretty lamp lit up the small, but tastefully furnished sitting-room. The tea equipage on the table, and a kettle singing merrily on the fire, betokened the near approach of the most sociable of domestic meals. A pleasant-looking, middle-aged lady sat knitting placidly in a low basket-chair near the table. At the other side of the fire reposed an elderly gentleman with a beautiful white cat perched upon his knee, purring her satisfaction and contentment. Wearied with a long walk to the furthest end of the parish, the worthy minister was enjoying the unwonted luxury of a nap, when he was aroused by a fierce gust of wind which shook the window violently.

"What a terrible night!" he exclaimed. "I fear it is a precursor of a fall of snow. Was it not well, my love, that I was able to pay so many visits before this change of weather? Come near to the fire, dear; and do give your poor eyes rest. Surely you can afford a few minutes' idleness."

"Well, as it is for so short a time," replied Mrs. Murray smiling, and laying aside her stocking, "I believe I may indulge myself for this once; but if I took many such holidays, what would become of your new socks, I wonder?"

"Talking of socks, my dear, reminds me of old Greene to-day, who desired his best thanks for those you sent him. Betty Moran, too, wished you a thousand blessings for the 'iligant' warm petticoat you sent her, and Nelly Brien begged her respects and thanks for the lovely soup. John Connor was exceedingly thankful for the syrup for his cough, which 'bate' all the doctor's medicine, and had done him 'a power of good'; but, indeed, I forget half the messages, for as old Norris says, 'The mistress is the wonderfulest lady for makin' out somethin' for every one.'"

"Indeed, dear," replied Mrs. Murray smiling, "poor old Norris is very grateful for the little I am able to do for him; but what about old Nelly? Is she likely to last long, do you think? I hope she likes the nurse."

"Very much so, indeed. She is most attentive to the old woman, and admirably suited for her work. She told me the doctor had seen old Nelly yesterday, and did not think she could last more than a day or two."

"Did she know you?"

"Oh, quite well. She told me she was happy and comfortable, and had no pain, but only felt weak. She spends her nights repeating texts and hymns, and praying for Miss Geraldine De Lisle."

"Ah, poor girl! she needs them sorely with so bigoted a mother, to say nothing of the priest," replied Mrs. Murray. "Have you heard anything lately of her brother, whether he is likely to return soon?"

"James Hogan told me yesterday that he was not expected for another year, and if this threatened mutiny in India becomes serious, they may be detained much longer. I trust, for his sister's sake, he may be spared, for he seemed a fine, generous lad."

"What a pity you were from home the week of that terrible accident. You might have been such a comfort to Miss Geraldine, and had an opportunity of saying a good word to poor Sir Herbert."

"It does, indeed, appear most unfortunate, more especially as he was always so friendly, and more than once expressed his regret at not being able to invite me to the Castle; but God has His own ways of accomplishing His gracious purposes. We may hope that his daughter's influence proved a blessing to him, as she was so much in earnest on the subject of religion."

"Poor thing!" remarked the kind matron. "How will she be able to stand her ground in that bigoted house? My heart aches for her, and yet we dare not interfere in any way to help her."

"We can only pray still more earnestly that her faith may not fail. I do think she is a true Christian. She has bitter trials before her if she continues firm. I understand Sir Arthur Fitzgerald was at the Castle this week; and if the report be true about their engagement, which this visit would seem to confirm, I fear there is little hope of her constancy, as I believe he is a very devout Romanist."

"That looks badly, I must confess. Is that a knock at the hall door?"

"No, dear; I think it was only the wind. However, I will ring the bell, and send Sarah to see."

"I hope it is not a sick call. It would be a terrible night for you to venture out, especially after the attack of lumbago you had lately; but, after all, it may be only a false alarm."

She was about to pour out the tea when the servant entered to say that there was a woman at the door who wanted to see the master.

"A woman!" exclaimed the minister's wife, "and such a night as this! Oh, I daresay it is Nanny Doyle, who asked me for some lard for her child's scalded foot. Bring her into the hall, Sarah, and I will go to her in a moment."

"It is not Mrs. Doyle, ma'am. I never saw this woman before, and she has her face muffled up in a queer way, as if she didn't like to be seen."

"Let her in, at all events," said Mr. Murray. "I will see what she wants."

Not knowing how long her husband might be detained, Mrs. Murray sat down to her solitary meal, when she heard herself hastily called. To her great surprise, instead of a humble peasant, the visitor proved to be a pretty, lady-like girl, whom Mr. Murray presented to her as Miss Geraldine De Lisle. Kissing the trembling girl, and assisting in the removal of her wet wraps, the kind matron placed her in an easy chair by the fire, saying:

"I have long desired to become acquainted with you. This very evening we were talking about you."

Poor Geraldine was too agitated to make any reply, and to give her a little time to recover herself, Mrs. Murray hurried to the kitchen to make arrangements for a more substantial meal.

(To Be Continued.)

Page 121

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SEVENTH SERIES.

III.

NEW YORK, MARCH, 1907.

Sir:—In closing my letter to you last month, I referred to the declaration made in the latter part of the seventeenth century by Bossuet, Bishop of Meaux, at his funeral oration on Letellier at the Church l'Oratoire, in Paris—which now, thank God, is a Protestant church—that he addressed to Louis XIV: “Owing to you there is no more heresy.” This was a euphemistic description of the results of the Revocation of the Edict of Nantes (1685), and of wholesale slaughter of Protestants in all parts of France, continued over many years. But times have changed since the days of the Massacre of St. Bartholomew (1572) and the Dragonnades, which began in 1681, and lasted many years.

Pope Pius X has to conduct his present campaign against the Frenchmen who oppose his will by means of telegrams and despatches. There is no one in Paris to whom he can write, as his namesake of the sixteenth century, Pius V, did to Charles IX, after the victory of Jarnac. This “infallible vicar” of Christ wrote: “The more the Lord has treated you and me with kindness, the more you ought to take advantage of the opportunity this victory offers to you, for pursuing and destroying all the enemies that still remain. . . . Unless they are radically extirpated, they will be found to shoot up again. . . . You will not succeed in turning away the wrath of God, except by avenging Him rigorously on the wretches who have offended Him, by inflicting on them the punishment they have deserved.” To make sure, however, that the French King should not have any excuse for disobeying the Papal instructions the Pope cited an illustration from the Bible: “Let your majesty take for example . . . what happened to Saul, King of Israel. He had received the orders of God . . . to fight and to exterminate the infidel Amalekites, in such a way that he should not spare one in any case, or under any pretext. But he did not obey the will and voice of God . . . therefore he was deprived of his throne and his life.” This Pope also wrote to the King’s mother, Catherine de Medici, promising her the Divine assistance if she would pursue the enemies of the Roman Catholic religion “till they were all massacred (*ad interacionem usque*),” for it was only by the entire extirpation (*deletis omnibus*) of heretics that the Roman Catholic worship could be restored. In 1565 Catherine met the blood-thirsty Duke of Alva (representing Philip II of Spain) at Bayonne, France, to consult with him as to the best means of ridding France of heresy. They agreed at last “that this great blessing could not have accomplishment save by the death of all the chiefs of the Huguenots, and by a new edition, as the saying was of the Sicilian Vespers.” (Adriani, who obtained his information from the Journal of Cosmo de Medici.) Guizot says that this pair of Papal agents decided that the massacre should take place at Moulins, in Bourbonnes, but the event was afterwards postponed to the day on which it actually took place, because of certain suspicions entertained by the Huguenots, and because it was easier and more certain to get them all together in Paris. Before the Massacre took place, however, Pope Pius V died. It is written of him that

his whole Pontificate of seven years was spent in raising armaments, organizing expeditions, giving orders for battles, and writing letters to sovereigns to slay to the last man all who resisted in any way the Papal tyranny.

The Massacre of St. Bartholomew continued for seven days in Paris alone, and the horrors of the capital were repeated in almost every city and town throughout the land. In Rouen over 6,000 were slain; at Orleans the Romanists themselves said they slaughtered 12,000; the estimates of the total number of Papal murders vary from 25,000 to 100,000, Sully (usually considered the best authority) placing it at 70,000.

Though Pius V, who had devised the affair, was dead, his successor, Gregory XIII, conducted the rejoicings in Rome upon receipt of the news with great splendor. Attended by an imposing retinue of cardinals, bishops and monks, he went in state to the Church of St. Mark to offer thanksgiving to God. Over the portico of the church was an inscription saying that the Massacre had occurred after "counsels had been given (*consiliorum ad rem datorum*)."

The Pope was so proud of this sanguinary achievement of the Vatican that he ordered a painting of the murder of Admiral Coligny and his companions for the hall of his palace "as a monument of vindicated religion and a trophy of exterminated heresy."

He also caused a medal to be struck, of which the device teaches that the Massacre was the joint result of Papal counsel and God's instrumentality. On one side is seen the profile of Gregory XIII, with his title, and on the other an angel bearing a cross in one hand and a sword in the other, killing Protestants, while above is the motto, *Ugonottorum strages, 1572.*



The spirit of Rome is exactly the same now as it was in those days, although it seems almost impossible to get American Protestants to believe it. If they did, nothing would ever induce them to say and do the things recorded from time to time in the public press.

Again and again have I proved, Cardinal, that the real strength of your Church in this country lies in the "accommodating Protestants" who either through ignorance or indifference use their influence to support your comrades in the Papal army in their schemes to bring the American people under the yoke of Rome. Prominent politicians, having an exaggerated idea of the real size and strength of the Roman Catholic vote, are great sinners in this respect—especially those who are influential in the Republican party. But these men will find out—as President Roosevelt found out in the case of

the Storers—that the priests whose favor they seek are, like you, destitute of moral principle, and will sell their influence to the highest bidder, as you would; in this course both you and they are sustained by all the "moral" teaching of the Roman Church.

Still, one would expect a public man with the standing of Senator Beveridge, of Indiana, to be more accurately informed as to facts than he shows himself in the following extract from an address at Carroll (Roman Catholic) Institute, in Washington, D. C., on February 11:

When a government attacks religion itself then it is time for all men who believe in the Gospel to speak out in protest; for such an attack is the beginning of a movement against all religion, and its end is to dethrone the Saviour of the world as the sovereign of the spiritual and moral empire of mankind. It affects all churches equally. I wonder if men who talk so boldly of exterminating our faith understand what would happen if that faith were dethroned. How long do you suppose the republic would last if all the churches were turned into factories and all the preachers and priests—ministers of the same Gospel—ceased forever their holy vocation? How long would society itself endure?

The whole paragraph shows complete ignorance—or ignoring—of many facts that are easily obtained by anybody with very little trouble.

1. The French Government is not attacking religion at all in placing the Roman Church on the same—or rather, a somewhat better—footing in France as it possesses here. The best proof of this is to be found in the fact that practically no protests have been made by the great body of the French Catholic laity. It is true that in certain cities and in a few of the country districts where the normal condition of ignorance and superstition is more aggravated than usual, slight disturbances have occurred. But nothing has happened showing that the religious feelings of the great mass of France's 36,000,000 Catholics have been wounded; nor has any protest been heard from either Protestants or Jews. These latter would surely have spoken out—and loudly too—had any real attack been made upon their respective religions. But this movement in the French nation is really its revolt against the Vatican—and the Vatican only; not even against Catholicism, as such. This is shown by recent so-called "concessions," which though not making any essential change in the Separation Law, have been condemned by not a few friends of the Nation and the Ministry. It is not even a new struggle, but merely a new—and let us hope the last—phase of the age-long dispute between the Civil Power of France and the Ecclesiastical Power of the Papacy. It is the old conflict between the layman and the priest, between science and miracle-working Madonnas, between freedom of conscience and spiritual despotism, between democracy and autocracy, between the Twentieth Century and the Dark Ages, between the France of the Revolution and the Syllabus and Papal Infallibility. On such an issue no American citizen ought to hesitate for a moment as to deciding where to take his stand—much less men in such responsible positions as Senator Beveridge. And this Senator's position is the more inexcusable because he has been to the Philippines and seen with his own eyes the social, spiritual and material results of the preaching by the priests and friars of the Roman Church of "the same Gospel" as that taught in his home-

land by the pastors of our evangelical churches. If those men preached the same Gospel, his intelligence and the perusal of Senate Document No. 190 should have taught him that there must have been for many years something radically wrong with that particular set of its exponents. France wishes to be mistress of herself, to administer her own affairs and to carry to its logical conclusion her manhood suffrage; hence she, very properly, claims the right to exercise her authority in every sphere of the national life free from the dictation of native or foreign priests under the control of an Italian gang of grafters in Rome.

In accomplishing this natural and laudable object, the terms of the Separation Bill are far more generous to the Roman Church than that body deserves in view of the innumerable disasters it has inflicted on the French nation for centuries. The Roman ecclesiastics were directly or indirectly responsible for all the civil wars and disorders in the country during the sixteenth century; for the Massacre of St. Bartholomew, and all the economic disturbances and commercial losses that followed that event, and that resulted from the subsequent policy of the Government towards its Protestant subjects; for all the evils of the reign of Louis XIV and its crowning blunder of the Revocation of the Edict of the Nantes with its disastrous consequences; for all the crimes against the State, against the social fabric, and against the public morals, committed during the reign of Louis XV; and for all the horrors of the French Revolution in which the priest-ridden nation merely reaped what its priest-ridden monarchs and nobles had sown; for all the crimes and blunders of the Second Empire; for the fiasco in Mexico; and for the War of 1870—"This is my war!" said the Empress Eugenie, at the instigation of the Jesuits—resulting in the downfall of the Empire, and followed by the terrors of the Commune. When the wholesale destruction of French life, property and commerce during the last three hundred years, caused by the machinations of the Roman hierarchy, is taken into consideration, all Americans should rejoice that the defeat of the Papacy has been brought about by the ballot instead of by such bullets as those by which the great liberator, Garibaldi, was compelled to achieve the deliverance of Italy.

2. What Senator Beveridge has always understood by the Gospel is totally unknown to the average Roman Catholic layman, as also to most priests. The "Gospel" of the Roman Church teaches that sinners should approach Christ through the intercession of the Virgin Mary, angels, and so-called "saints"; that men must confess their sins to the priest and receive from him pardon and absolution; that the words of the Bible must not be read by the individual for himself, but interpreted for him by the Church—that word meaning, in this case, a number of men, dead and living, whose lives have demonstrated that they had no experience of conversion; that Christ's death did not practically suffice for our pardon, but He must be offered in the sacrifice of the mass continually; that a priest has power to transform a man-made wafer into "the body and blood, soul and divinity," of the Son of God; that the blood of Jesus Christ does not suffice to cleanse the soul from all sin, but that the most holy person may be forced to spend an indefinite period in

purgatory that its fires may do what Christ's atoning blood cannot do, and that the man's whole life must be dominated by the priest, as representing the Church.

With this kind of Gospel the Saviour of the world has nothing to do; and the sooner "faith is dethroned" in it the world over, the better for mankind everywhere.

Then the Senator, speaking of this country, asks how long this Republic would last if "all the churches were turned into factories and all the preachers and priests—ministers of the same Gospel—ceased forever their holy vocation?"

"Ministers of the same Gospel!" Shades of Isabella of Castile, of Mary of England, Bonner and Gardiner; of Philip II of Spain, Alva and Torquemada; of the Medici, and all the royal and imperial tools of Papal tyrants, who destroyed heretics by thousands in a dozen European countries "for the good of their souls"; of Leo X and Luther, Wycliffe, Knox and Alexander VI, Calvin, Mazarin and Richelieu—Wesley and Manning, Spurgeon and Pius IX, John Hall and Newman, Joseph Cook and Leo XIII—Gibbons and MacArthur, Ireland and Burrell—all "ministers of the same Gospel?" Pius X would contradict Senator Beveridge on that point, if no Protestant would.

Senator Beveridge would have been much wiser if he had asked a few questions like these:

Why, after centuries of domination in France, both civil and religious, has the great mass of French voters determined no longer to give Government support to the Roman Catholic Church? Why, after centuries of domination in the South American countries, are they in their present condition—religious, social and economic—as compared with the United States? If Protestant ministers and Roman priests are "ministers of the same Gospel," why are the Protestant nations of the earth so far in advance of the Catholic peoples, not merely in material things, but in such matters as education, public and private morality, and civil and religious liberty? Why is it that such Roman Catholic countries of Europe, as Spain and Italy, are breaking away from Rome, and that the Los von Rom movement in Austria has reached such proportions? What are the differences between the Gospel of the Roman Church and the Gospel of Luther and of the Protestant Churches that caused all the European martyrdoms of the sixteenth and seventeenth centuries at the instigation of the Papal hierarchy? What is the real reason of the hostility of the Roman Church to the Bible? Can any man who believes the Pope to be the representative of God on earth be really loyal to any secular Government?

Senator Beveridge and politicians like him, who hanker after the Catholic vote, would say that a Roman Catholic can be as good a citizen as a member of any Protestant Church, and that though his religion be not taken from the Bible, but from Rome, in politics he could be a thorough-going American—always provided that he votes "the right way."

Disingenuousness is a mild word to apply to this fishing expedition of Senator Beveridge for the Catholic vote; he is misleading—and I fear, consciously so—when he makes a comparison of the religious situation in the

United States and the present conditions in France. The French churches are not being turned into factories, nor are "all the preachers and priests ceasing forever their holy vocation." There is absolutely no thought or intention on the part of any responsible member of the Government of dethroning "the Saviour as ruler in the spiritual and moral empire of mankind."

But while the French Government has no thought of dethroning the Saviour, it has wisely decided to dethrone the hierarchy from its seat of power in France from which it has always made war upon the Republic by every means at its command. Perhaps it is natural that the priests should be unwilling to relinquish their rule over the rulers of France, which they had enjoyed for hundreds of years, except for a brief period at the end of the eighteenth century. The fall of their power, which went down in the ruins of the Second Empire, was very unpleasant—to put it mildly. But this control of kings and emperors by the Roman hierarchy is one of the pagan features of your Church.

Among the pagan nations of old the priests of the different false gods were always important personages in the conduct of the affairs of the countries in which they lived. And the union of Church and State—or rather the obedience of the State to the Church—is doubtless one of the many things appropriated by your Church from paganism. In like manner paganism furnished you with purgatory (*Aeneid*, Book vi.), mariolatry, holy water, incense, lights, vestments, vestal virgins, etc.

Several years ago, while I was holding evangelistic meetings in various churches in Baltimore, on a Saturday afternoon I paid a visit to your Cathedral in company with two ministers; and as we stood before the high altar I explained to my friends the symbolism of the furnishings, such as your throne, and the smaller throne on the opposite side; how your ceremonies—and even the details of ornamentation—were adapted from Jewish and pagan sources. As I warmed up to my subject, perhaps my voice was raised a little, for presently we heard a significant cough from behind a red screen at the end of the altar rail; and when I paid no attention, the cough was repeated more loudly and the screen was violently shaken. "Oh," said I to my friends, "that must be Cardinal Gibbons behind that screen. If I had known he was in the church, I would have spoken in a lower tone. Nevertheless it is quite true, what I have said regarding the Hebrew and pagan origin of the ceremonies, the practices and many of the doctrines of the Roman Catholic Church."

But your Church, Cardinal, will pass away, like the paganism from which it sprang. The pagan Roman Empire, with all its pomp and world-wide power, fell before the gentle might of the Lamb of God who came to take away the sins of the world. A thousand years is as one day with the Lord, and in His own good time, and in His own way he will sweep away the system of spiritual tyranny founded on superstition, that you represent.

I apologize to my readers for the length of this letter.

Yours truly,

JAMES A. O'CONNOR.

THE CONVERTED CATHOLIC.	
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THE CONVERTED CATHOLIC was established in 1883 by the present Editor and Publisher to bring to the attention of the American people certain principles which were deemed vital to the preservation of our form of Government by the founders of the Republic. "Beware of foreign influence," said George Washington in his Farewell Address to the American people. The only "foreign influence" that is to be feared is that of the Roman Catholic Church, directed and engineered by the Pope and his Roman Curia—a coterie of Italian priests who know nothing about America except that it is the richest and most progressive country in the world. "We must capture that Republic," said they. "We must make America Catholic," declared Archbishop Ireland—President Roosevelt's great friend—at the Catholic Congress in Baltimore. "We must make America Catholic; God wills it; and we must be animated with crusader enthusiasm for the purpose." It is more than twenty years since Dr. Ireland made that declaration, but he has not yet succeeded, though he has made large strides in capturing our Government and "influencing" legislation in favor of the Roman Catholic Church. Shall he and his papal conferees ultimately succeed? They are active, vigilant, well organized and persistent, claiming now 2,000,000

votes in the national elections to be swung this way or that for any party, Republican or Democratic, that will advance their interests and help them to reach the goal. THE CONVERTED CATHOLIC was established to oppose and counteract the "influence" of the Papal hierarchy in their purpose and to expose their plots and schemes. The measure of its success can be gauged by its survival for twenty-four years and its vigorous vitality at the present day. Its list of subscribers is larger now than ever before, and more Catholics are reading it and are turning away from the Church of Rome. Every issue of the Magazine records the enlightenment and conversion of Roman Catholics, priests and people, though for prudential reasons the half has not been told of these conversions. No careful, prudent person in our day courts persecution or seeks the crown of martyrdom at the hands of the Roman hierarchy.

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